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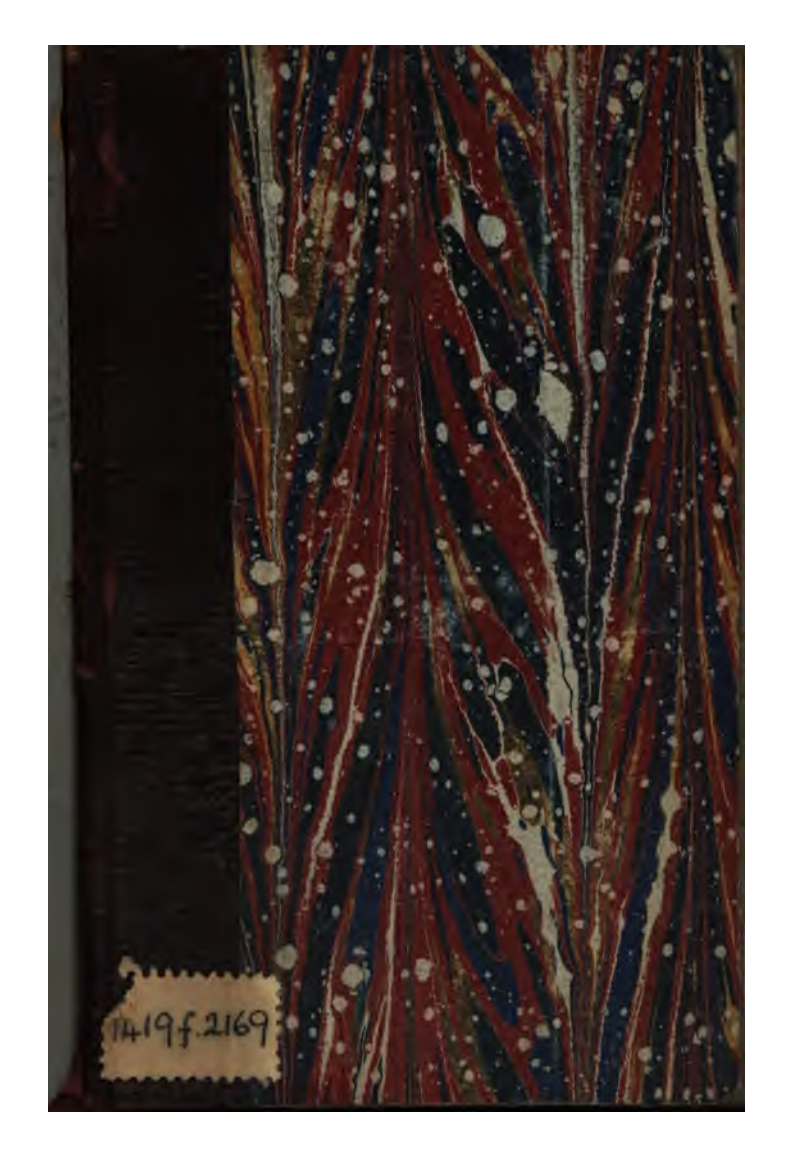
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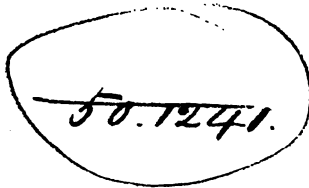


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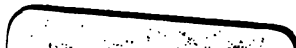
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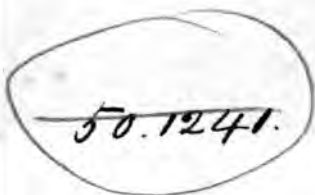


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THE
SINNER'S RUIN
AND THE
SAINT'S REDEMPTION.

BY M. M.

Author of "The Christian's Daily Portion."



"The Law was given by Moses, but Grace and Truth came by
Jesus Christ."—JOHN i. 17.

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THE AUTHOR'S PRAYER

FOR

HIS LITTLE BOOK.

O, ETERNAL SPIRIT, who alone art able to quicken the soul dead in trespasses and sins, and who art oftentimes pleased in the accomplishment of Thy sovereign and eternal purpose, to bless the feeblest instrumentality, that the excellency of the power may be of Thee *alone*, I lay this little book, with awful reverence, at Thy footstool. Knowing that unless it be accompanied by Thy gracious influence, its perusal cannot

and returneth not thither, but
earth, and maketh it bring forth
that it may give seed to the
bread to the eater; so Thy work
whether delivered from the pul-
luted by the press, shall not
Thee void, but shall accomplish
Thou dost please, and prosper in
whereunto Thou sent it. Grant
Thee, that if these pages contain
tion of the

ing some "chosen vessel" out of Nature's darkness into Gospel light, and from the power of Satan unto God, or the means of feeding some weak babe in Christ with stronger meat than he has yet been able to receive. And to Thee, with the Father and the Son, three persons in *one* Jehovah, shall be the undivided praise and glory.

Amen.

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THE SINNER'S RUIN
AND
THE SAINT'S REDEMPTION.

PART I.

THE SINNER'S RUIN.

"The Lord God . . . that will by no means clear
the guilty."—*Exodus xxxiv. 6—7.*

READER, these are solemn words! It is solemn to hear an earthly judge pass sentence on a condemned criminal—to hear him declare to the trembling culprit, that for the crime which he has committed he must die!—that the laws of his country and the well-being of society alike demand it, and that therefore he must not

woe depends upon the verdict
former case, even after the s
passed, there remains a *poss*
escape. The judge *may* re
sentence, the criminal's life *may*
by the clemency of the soverei
may be able to appeal to a hig
But woe to those upon whom
has passed His righteous sentenc
is *no* hope for *them*. "HE is n
that he should lie, neither the sor
that he should repent." HE has
that he will not change his name

his *power* resisted, or his *designs* frustrated by any external agency. Sinner, when Jehovah is the Judge there can be *no* appeal, and Jehovah has declared that he "*will by no means clear the guilty.*"

There is something very impressive in the *circumstances* under which these awful words were spoken. We read in the 18th verse of the preceding chapter, that Moses had, in a moment of intimate communion, requested the Most High God to show him His glory. "He said, I beseech thee show me thy glory; and he said, I will make all my goodness pass before thee, and I will proclaim the name of JEHOVAH before thee, and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And He said, Thou canst not see my face: for there shall no man see me, and live. And the LORD said, Behold, there is a place by me, and

and will cover thee with my hand
pass by : and I will take away mine
and thou shalt see my back parts ;
face shall not be seen. And the Lord
unto Moses, * * * be read
morning, and come up in the morning
mount Sinai, and present thyself
me in the top of the mount. And
shall come up with thee, neither
man be seen throughout all the
neither let the flocks nor herds feed
that mount. * * * And the Lord
descended in a cloud, and stood with

ing mercy for thousands, forgiving iniquity, and transgression, and sin, and *that will by no means clear the guilty.*"—Exodus xxxiii. 18, to xxxiv. 7.

How impressive the circumstances; how solemn these concluding words—God "*will by no means clear the guilty!*"

We propose, beloved,

I. To consider rather more fully the declaration itself, and,

II. Who are affected by it—"the guilty," and how far that character is applicable to ourselves.

May the Enlightening Spirit, who alone can teach us the things that belong to our everlasting peace, enable me to write in accordance with his blessed will, and accompany what is written with power to the reader's conscience, that the sinner may be driven out of every refuge of lies, and stripped of every rag of creature-righteous-

ened and "built up in his mind
to the praise and glory of G.
Amen.

I. Then, we are to consider t
tion itself more particularly.
begin by saying that it is not
declaration, but on the cont
very similar ones are to be fou
throughout the whole of the B
we read in the 2nd chapter of (
the 17th verse, "But of the
knowledge of good and evil, th
eat of it; for in the day that
thereof *thou shalt surely die* :
in the margin, "dying thou

race have borne the sentence of death within them ; not only natural but spiritual—~~not~~ only spiritual but eternal death—a death that never dies ! From that day man *began* to die ; yea, from that hour the dark cloud of death has rested upon a ruined and a dying world, and from that awful death-cloud there has issued a perpetual voice—a solemn warning cry,—
“ God will by no means clear the guilty.”

In the twenty-third chapter of Exodus, seventh verse, we read : “ Keep thee far from a false matter ; and the innocent and righteous say thou not : for *I will not justify the wicked.*” Again, in the twenty-fourth chapter of Joshua, nineteenth verse, “ Ye cannot serve the LORD : for he is an holy God ; he is a jealous God ; *he will not forgive your transgressions nor your sins.*” And in the tenth chapter of the book of Job, and the fourteenth verse, “ K-

sin; then thou markest me, and *thou shalt not acquit me from mine iniquity.*

wicked, woe unto me." And, once more,

the prophecy of Nahum, first chap-

ter, second and third verses, "The LORD

is a jealous God and a revenger; the LORD

is strong and is furious; the LORD

will take vengeance on his adversaries, and

will requite wrath for his enemies. The LORD

is slow to anger, and great in power,

he will not at all acquit the wicked." O

then, from the New Testament, we find

in Matthew 23:37: "Woe unto the world because

of thee! for it must needs be that

of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (1 Cor. vi. 9, 10.) "Sin, when it is finished, bringeth forth death." (James i. 15.) "Our God is a consuming fire." (Heb. xii. 29.) "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the *second death*." (Rev. xxi. 8.) Thus, we see that God has, not once or twice, but *repeatedly*, declared that he "will by no means clear the guilty;" that it is his holy will and determination that sin *shall* be punished. And this is not merely an arbitrary exercise of his sovereign will and irresistible power, but the actual and most tremendous truth is, that God not only *will* not, but *CANNOT*

pardon sin. Oh, sinner, think of That Almighty One who does as he in the armies of heaven and among inhabitants of the earth,—whose sovereign will is the ONE law of the universe, whose absolute power sweeps away every opposing agency as the tempest sweeps away the leaves of autumn,—who has but to speak a word, and a thousand worlds pure and happy beings would spring to life— who has but to nod, and the vast creation would be reduced to its primeval chaos,—that High and Holy One not only will not but absolutely *cannot* pardon sin!

But, perhaps, some persons may be inclined to urge *that* very absolute power and supreme control as an *objection* to what is said. They may say: “Ah, but if (as you say) God is *almighty*, (*i.e.*) able to do everything—if none can oppose or resist him—surely, *if he chose*, he *could* pardon sin.”

I look into my Bible, and I answer—no! There is something that Jehovah cannot do! Absolute, almighty, supreme, and sovereign as he is, there is something which Jehovah cannot do!—"He cannot *deny* himself." (2 Tim. ii. 13.) It is no real limit to his power, for there is not a hair-breadth's deviation between God's will and God's power. If he had the power, he *would* not pardon sin; but if he had the will, he *could* not pardon it. But *why*?—why cannot Almighty God pardon the transgressions of a poor, weak, ignorant, mortal worm? Simply because if he did he would no longer be God. For God to pardon one sin without the full and complete satisfaction of his infinitely holy law, would be to *undeify* himself: he could as soon give his crown and glory to a fiend. If he were not infinitely holy and infinitely just, he could not be God; and to pardon

sin, yea, *one* sin, would be to tarnish these essential attributes of his divine and perfect nature. Ah, ye, who talk of God being merciful, and of hoping and trusting that he will “overlook your shortcomings,” and “remember the infirmities of your nature,” may God the Spirit stamp this awful truth upon your souls. For which, think you, is most *likely* to come to pass,—Will the throne of Deity be overturned, and in its fall scatter ruin and destruction through the length and breadth of the universe, that thy sins may go unpunished; or will that throne be maintained in all its honour and integrity, and thy sins meet with their due reward?

What I have said would have held good even if God had not *declared* his immutable determination not to pardon sin; but *having done so*, not only his holiness and his justice, but his *veracity* would be forfeited; and without these how *could* he

be God? A God unholy! a God unjust! a God untrue! Such may be the god of the Socinian, or the God of the Papist, but oh, it is *not* the God of the Bible; it is *not* the God that shall judge the world. For JEHOVAH is *infinitely* holy; *infinitely* just, and *infinitely* true; and therefore he will not, yea, he *cannot* pardon sin. "He will by no means clear the guilty," because he cannot do so without subverting those eternal principles of justice, truth, and holiness upon which his moral government is founded.

II. We proceed to consider, Who are affected by this determination and necessity on the part of Jehovah not to "clear the guilty;" in other words, who are "the guilty?" and, What is the nature and inevitable consequences of their guilt? A few words on each of these points.

1. Who are "the guilty?" Readers

therefore, will be commended.
Man is fallen ! The blight
is upon all things ; the sigh
and tears, that we hear and see
the misery, disease, and death
the world ; all, all are evidence
is fallen "as a star from heaven"
reader, *man* is guilty : but
nearer home, for *we* are guilty
yet, for *YOU* are guilty. Your
eye now rests upon this page
guilty. Oh, reader, we are
guilty race, the offspring

many; not a vast majority, but ALL; the whole race and every individual of the race. There is no difference; every man that ever has lived, or is now living, all from Adam to this hour, ALL have sinned and come short of the glory of God. Is it not written, "The Lord looked down from heaven upon the children of men, to see if there were *any* that did understand and seek after God?" (Psalm liii. 2.) And what was the result of the inquiry? Why, that "there is *none righteous*, no, not ONE;" there is *none* that understandeth, there is *none* that seeketh after God. They are *all* gone out of the way, they are *together* become unprofitable; there is *none* that doeth good, no, not *one*." (Rom. iii. 10—12.) "God saw that the wickedness of man was great in the earth, and that every imagination ["the Hebrew word signifieth not only the *imagination*, but also the *pur-*

poses and desires," see the margin,] of the thoughts of his heart was *only evil continually*. (Gen. vi. 5.) Oh, unconverted reader, I would to God you *knew* and *felt* this. Oh, that I could *convince* you of it ; but, alas, I cannot. I might say, sinner, why don't you believe this ; or, sinner, you ought to believe this ; *but it would be in vain*. It is the office of God the Holy Ghost to "*convince* the (elect) world of *sin*," (John xvi. 8,) and he alone *can* do it. Oh, may *He* show you your real condition ! Perhaps you think that you are "rich, and increased with goods, and have need of nothing." Oh, may *He* show you that you are "wretched, and miserable, and poor, and blind, and naked ;" may *He* show you that you are tottering on the verge of eternal ruin,—on the very brink of *hell*,—that there is but an inch of ground between you

and the awful gulf; that you are rushing madly forward, and that there is but ONE arm in the universe that can arrest your mad career. Come, blessed Spirit,

“Convince us of our sin,
Then lead to Jesu’s blood,
And to our wand’ring gaze reveal
The secret love of God.”

This brings us to the second point—

(2.) *What is the nature and the inevitable consequence of this guilt?* In other words, *What is sin?* Now, if you turn to the 1st Epistle general of St. John, the third chapter and fourth verse, you will see that the Apostle has there given us a definition of it: he says, “Sin is *the transgression of the law* ;” and this is the *best*, nay, it is the *only* true definition of sin,—the violation of God’s holy law: for, as St. Paul says, (Rom. iv. 15,) “where no law is, there is no transgression.” God’s law

is the law of the universe ; human laws are only *partial*. Every nation has its own laws, differing in some respects from the laws of other nations, and only binding on the inhabitants of that nation ; but God's law is the *universal law* ; it is the law which every creature must obey or incur the penalty of disobedience. But it may be asked, What is this law ; what is its nature, its extent, its requirements ? We have various definitions of the law in the Bible, the difference between them being merely that some are more general, others more specific. Thus we have a definition of the law in one word—*LOVE*. Thou shalt love, for “love is the fulfilling of the law.” (Romans xiii. 10.) But this love has a two-fold aspect ; it comprehends, 1st, Love to God, and 2ndly, Love to man ; constituting the *two “great commandments.”* “Thou shalt love the

Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." (Matthew xxii. 37-39.) In these two commandments are comprehended the sum and substance of the two tables of the law, the decalogue, or *ten commandments* of Mount Sinai, and these again, in their widest signification, include *everything preceptive in the Bible*. So that the most general definition we can give of the law is LOVE; the most specific, **EVERYTHING PRECEPTIVE IN THE BIBLE**. Now, consider for a moment the extent and spirituality of this law, extending not only to actions and words, (as many seem to suppose,) but to the very thoughts and intents of the heart. Thus the law says, "Thou shalt do no murder;" but in saying this, it looks not merely to the act of mur-

des; but declares that "whosoever hateth his brother is a murderer," (1 John iii. 15,) as having the seeds or germ of murder in his heart. Again, the law says, "Thou shalt not commit adultery;" and here again it looks not only to the act of adultery, but declares, "That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart;" (Matthew v. 28.) Not a jot or a tittle can in any wise pass from the law, of "every idle word" (it will require) "an account at the day of judgment." (Matt. xii. 36.) Yes, it marketh down "the thought of foolishness;" (as) sin. (Prov. xxiv. 9.)

Oh, sinner, thou canst not stand before this holy law of God! It will not abate a jot for all thy weakness, all thy ignorance, and all thy tears. It will not hear of *sincere obedience*, or *comparative obedience*,

or *obeying it as far as possible*. It demands a *perfect, entire, spotless obedience*; and it utters its scorching anathema, and thunders its tremendous curse against him who infringes its minutest precept. Obey and live; transgress and die; eternal life, or eternal death; such is the solemn alternative it offers. An *infinite* law, under the awful sanction of infinite reward and infinite punishment. A law which must be *altogether* kept, or it is *altogether* broken; for it is written, "Whosoever shall keep the whole law, and yet offend in *one* point, he is *guilty of all*." (James ii. 10.) Ah, I know this is not the way men like to think. Too many there are who fondly dream of setting their bad and (what they consider) their good deeds *against* each other. They think—but it is a thought put into their hearts by the father of lies,—they say—but they are but vain words—that if a man's

good deeds outnumber his bad ones all is well. For instance, that if a man broke four of the commandments and kept six, he would be accounted to have kept the law as well as human frailty will permit. But, on the other hand, if he should break six and keep only four, then indeed the balance would be against him. But GOD says, "Whosoever shall keep the whole law, and yet offend in ONE point, *he is guilty of ALL!*" Let God be true, and every man a liar.

God's law is not a mere string of commandments, *each* of which may be *separately* kept or broken; each commandment is an integral part of a whole, and that *whole* must be kept or broken. It is like a contract or a treaty, which is equally broken whether it be violated in one or in fifty particulars. Suppose, for example, that two nations were to enter into a treaty, and one of the conditions of this treaty was,

that neither of them should in any way aid or assist a third nation ; and suppose, further, that one of these nations *did* send ships, or troops, or arms, or money to the aid of that third nation, would not the treaty be violated ? Assuredly ; nor would it make any difference what *number* of ships, &c., had been sent, or whether it were ships, or troops, or arms, or money ; neither would it at all affect the question whether they had been sent *once*, or *ten*, or *fifty times*. . . . However these various particulars might be, *help* had been sent ; and therefore the treaty—not merely that *one article*, but the *treaty as a whole*—had been broken. And so it is with regard to God's perfect and inviolable law. . . . God does not so much view men as guilty of so much sin, or of such a number of sins, but as transgressors of his law as a perfect whole ; and in this view, the best and worst

of men are alike guilty.* As it is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." (Gal. iii. 10.) And again, "The soul that *sinneth*"—mark, not the soul that *sinneth* so much, or so many times, but "the soul that *sinneth*" at all, "it shall die!" (Ezek. xviii. 4.) For there is but *one* offence—"transgression of the law;" and but *one* penalty—*eternal death*! For, being an *infinite* law, any violation of it is an *infinite* offence; and therefore if there be a penalty, it must needs be an *infinite* penalty: "The soul that *sinneth*, it shall *die*!"

But, alas! there is no *practical* occasion to threaten sinful man with infinite punishment for *one* offence or for *fifty*; for even

* I use the terms "best" and "worst" to express the difference which *we* see between one man and another. In God's sight, as I am trying to prove, there is *no* difference.

on their own plan of putting the good deeds on one side and the bad on the other, and then striking a balance between them, even on this plan, I repeat, all the world would be found guilty before God ; for the awful truth is, that no unregenerate man has ever done *one* good deed : “ the imagination of man’s heart is *only evil*, and that continually.” The life of every carnal man is one long course of sin, one continual violation of God’s law ; he cannot do one deed, or think *one* thought acceptable to God. From the hour of his birth, till death sends him to his appointed place, he does but heap up wrath against the day of wrath. Not an act, or a word, or a thought has been perfect ; *all* has been stained with sin, and has therefore been abominable in the sight of the infinitely pure and holy God.

With one example of the awful and utter depravity and corruption of human

All men are equally guilty, equally vile, equally hell-deserving. This, again, may be, nay is, caviled at and contradicted. It is objected, some men commit great crimes, such as robbery, adultery, and murder, but *all* men do not; if *all* are equally vile, how is it that *all* are not robbers, adulterers, and murderers? I answer, because these crimes, odious and dreadful as they may be, are but the polluted *streams* of a polluted *fountain*. "Out of the *heart* proceed evil thoughts, murders, adulteries, &c." (Matt. xv. 19.) That source, that fountain, is *the same* in *all men*, whether it be *permitted* to send forth these poison streams, or is kept sealed by the exercise of God's *preventing* power, or God's *constraining* grace; for it is written, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." (Ps. lxxvi. 10.) For once more I say, and in saying it I have God's

word to bear me out, take the best man you have ever known—the man of whom it may, humanly speaking, be said that he never committed a crime—who is adorned with all the rags and tinsel of creature righteousness, but who is, nevertheless, unrenewed by divine grace—and I tell you that there is in that man's heart, in that man's nature, enmity against God; hatred of his law; and contempt of his authority; that “if the bosom of God were within his reach, and one blow would rid the universe of God; it is in *that* man's heart to do the deed?” And, oh! unconverted reader! I leave your own conscience to determine whether, with such a nature, and such a heart, you *deserve* anything but *damnation*; whether you are *fit* for any place but *hell*!

SO TERRIBLE, HELPLESS, AND ENTIRELY
 THE SINNER'S RUIN!

THE SAINTS' REDEMPTION

"Christ hath redeemed us from the curse
made a curse for us."—GALATIA

"God will by no means clear
It may be heard in the thunder
Sinai; it may be seen by lightning
upon a groaning and a dying
may be read in the dead man
is whispered in thrilling accent

his righteous anger against sin, and his determination and obligation to punish it, which reduces all of them, solemn and terrible as they are, to comparative insignificance; and that manifestation he has given in the Cross of Christ.

“See the suffering Son of God,
Panting, groaning, sweating blood!
Brethren, this had never been
Had not God detested sin.”

In the Cross of Christ, God's mercy is not more illustriously displayed than his truth, his justice, or his holiness. In the Cross of Christ, God is as holy as he is gracious: there, and there alone, these apparently irreconcilable attributes of his nature are seen to blend in harmonious beauty. It is beneath the sacred shadow of the Cross *alone* that mercy and truth can meet together, that righteousness and peace can kiss each other. Would you

behold the grandest, the most awful display of God's holiness ? Go not to Sinai, though holiness is embalmed in every letter of its law. Look not to the abodes of everlasting despair, though the "Holy, holy, holy," of rejoicing angels is echoed by the "Holy, holy, holy," of despairing fiends. But go rather to the Cross of Christ, and gaze by faith upon the dying Saviour. And as you gaze, and weep, and endeavour in vain to realize the *magnitude* of that amazing sacrifice, remember that the death of Jesus was a sacrifice to the *holiness* of God.

The consideration of this subject—Redemption,—readily and obviously divides itself into *three* branches, viz. :

- I. *The Redeemer,*
- II. *The Redeemed,* and
- III. *The Redemption.*

In other words, WHO redeems : WHOM he

redeems: How he redeems. These three points the passage of Scripture I have placed at the head of this Second Part of our subject brings prominently before us, and on each of them I would offer a few remarks. But in order, as much as possible, to avoid repetition, I shall be *very* brief on the two first heads, as they will necessarily be reverted to in our consideration of the last; for, setting aside the Redeemer and the redeemed, what is Redemption but the stem that unites the branches to the Root,—the bands and joints which unite the body to the Head? 1, Then, the REDEEMER is the Lord Jesus Christ; the Second Person in the adorable Trinity; the co-equal, co-eternal Son of the Father; perfect God, and yet perfect man, of a reasonable soul and human body; “Who, being in the *form of God*, thought it not robbery to be

(considered) equal with God.; (see John v. 18, and x. 33,) but made himself of no reputation, and took upon him the *form of a servant*, and was made in the likeness of *men*: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Phil. ii. 6—8.) He left his high and glorious throne, and came down from heaven to tabernacle on this sin-polluted, and death-blighted earth. : He took our human nature (in all its weakness, and with all its frailty, but *without* its sin,) into an eternal and indissoluble union with his Divine nature; thus uniting the God-nature and the man-nature in the one precious, glorious, and blessed Christ of God. He is, therefore, the God-man, Christ Jesus; "equal to the Father as touching his Godhead, (see John i. 1, 2, and Heb. i. 3, 8—12,) but inferior to the

Father as touching his manhood; (see John xiv. 28, and 2 Cor. viii. 9,) who, although he be God and man, yet is he not two, but one Christ.²¹ (See Matt. xxii. 41--46. Mark xii. 35--37. Luke xx. 41--44. Rev. xii. 16.) "Christ hath delivered us from the curse of the law." Who else could do it? Who else might say, "Deliver them from going down to the pit; I have found a ransom?" Who else dare assume the tone and language of sovereign authority and power, and say, "I will ransom them from the power of the grave; I will redeem them from death: O, death, I will be thy plagues; O, grave, I will be thy destroyer!" (Job xxxiii. 24, and Hos. xiii. 14.) It was a work that required the nature of man and the power of God. The Redeemer must be man to suffer, for God could not suffer; and he must be God to save, for

man could not save. The Lord Jesus Christ is the *only* Saviour. In Him alone can all the necessary qualifications be found united. Oh, sinner, if you are not saved by Him, you must be lost for ever; for there is not another arm in the universe that can save a soul from hell. "There is none other name under heaven (yea, not in heaven,) whereby we must be saved," but the name of Jesus Christ. (Acts iv. 12.)

Reader, you have heard that name time without number, (surely there is not a single soul in Britain that never heard the name of Jesus!) you have read his history as it is recorded in the Sacred Scriptures. But do you *know* him? I ask not if you know him *historically*, or if you know him *theoretically*, but if you know him *savingly*. Has he been revealed to you by the Holy Spirit? Do you know him as *your* Saviour, as bearing *your* sins in his own body on the

tree? Do you feel that you are washed in his precious blood; clothed in his spotless righteousness, and accepted by the Father for his only sake? Do you rely upon his power, experience his presence, and realize his love? Is every prayer offered in his all-prevailing name, every hope centred in his finished work, and every effort made to advance his glorious cause? Then you know him savingly. You have life eternal; for you know the only true God, and Jesus Christ, whom he hath sent. (John xvii. 3.)

He is the Redeemer.

2. THE REDEEMED. "And who are they? First, they are *not* all fallen beings; for it is written, "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." (Jude, verse 6.) "God spared not the angels that sinned, but cast them:

judgment." (2 Pet. ii. 1.)
 he took not on him the
 but he took on him the
 (Heb. ii. 16.) He *passed*
 principalities, and powers
 he did not redeem. Ag
*the whole human race.**
 indeed, that "the offering
 made, is a perfect redempt
 and satisfaction for all
 whole world, both origin
 (31st Article of the Chu
 But if this is to be taken

* Bear with me while I -"

literal sense, it follows inevitably that every human being will be saved ;* which may be Universalist, or Socinian, or Arminian, but assuredly is not Evangelical, or Bible, or Christian doctrine ; for the Bible declares that “ The wicked *shall* be turned into hell, and all the nations that forget God.” (Ps. ix. 17.) And Christ hath said, “ Wide is the gate, and broad is the way that

* Whatever sins Christ took away, he took away utterly and for ever ; he made an end of them, by bearing the extremity of the penalty which the law demanded ; and therefore these sins cannot, consistently with God's justice, be punished again. Hence, it may well be asked, “ If there be perfect redemption, propitiation, and satisfaction made for *all the sins, both original and actual*, of every individual of the human race, I ask, on what grounds are *any* punished ? If it be said, for their rejection, through unbelief, of that offering, then I ask, is that rejection and unbelief actual sin, or is it not ? If it be, according to the above, it is atoned for ; if it be not, wherefore is the condemnation ? ” — *Rev. A. Hewlett—Sermon on the “ Faith once delivered to the Saints.”* Thus, the doctrine of universal redemption would “ empty hell.”

leadeth to destruction, and *many* there be which go in thereat." (Matt. vii. 13.) And, again, in the Apocalypse, "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, *shall* have their part in the lake which burneth with fire and brimstone, which is the *second* death." (Rev. xxi. 8.)*

Who, then, are the redeemed? The Apostle says, "Christ hath redeemed *us* from the curse of the law, being made a curse FOR US." Here we have a little word ("us") occurring *twice*, which I beseech you to mark; for, insignificant as it may at first sight appear, without it, I believe, we shall in vain endeavour to get at the true meaning of the passage. Whom does the Apostle

* See also Matt. xiii. 41, 42; Mark. xvi. 16, Heb. x. 26, 27, 30, 31; 2 Thess. i. 7—9, and ii. 10—12; Rev. xiv. 11.

mean by "us"? Why, unquestionably the person who *wrote* the Epistle, and they to whom it is *written*—the very way in which we ourselves are constantly using the word. Now, if we look at the commencement of the Epistle, we see that it was written by "Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead,) * * * * * unto the Churches of Galatia: Grace be to you, and peace, from God the Father, and from our Lord Jesus Christ, who gave himself for *our* sins, that he might deliver *us* from this present evil world, according to the will of God and *our* Father." (Gal. i. 1—4.) The Epistle, then, is written *by* Paul, an Apostle, *to* the Churches of Galatia. And if we would know St. Paul's definition of a "Church," we have only to turn to the 1st chapter of his 1st Epistle to the Corinthians, which is

addressed "to the Church of God which is at Corinth," and then follows the explanation of the phrase, "the Church of God" (i.e.) "to *them that are sanctified* (i.e. apart) in Christ Jesus, called to be *saints* (Verses 1 and 2.) When, therefore, Paul says here, "Christ hath delivered *us* from the curse of the law, being made a curse for *us*," he means by "*us*," *us* that are "sanctified," *us* that are "called to be saints," and NOT "Christ hath delivered *all men* from the curse of the law, being made a curse for *all men*." No, because it is his *Church* which God "hath purchased with his own blood." (Acts xx. 28.) When he is "to his *people*" he hath "sent redemption." (Ps. cxi. 9.) It is for his *people* that the Saviour died. (John x. 11.) They are his *chosen* who "have redemption through his blood, the forgiveness of sins, according to the riches of his gra-

(Eph. i. 4, 7.) "And they sung a new song, saying, 'Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.'" (Rev. v. 9.)

920 There are, however, I am well aware, certain passages of Scripture which are very frequently brought forward as militating against this doctrine. These passages may, I think, be fairly divided into *three* classes, viz. :—

1. Those in which the term "world" occurs;

2. Those in which we find the word "all;" and,

3. Those containing the word "every."

"World," "all," and "every," these three words are the *principal* weapons wielded against particular redemption by

those who acknowledge the Bible as the *only* rule of faith. Let us briefly examine *one* example of each class.

As an example of the *first*, we may take John i. 29—"Behold the Lamb of God, which taketh away the sin of the *world*." The argument I have already urged against the literal interpretation of the 31st Article* will apply with equal force against a *literal* interpretation of this passage. And if it cannot be taken in the *literal*, in what sense ought it to be taken? This phrase, "the world," most of my readers are aware, as used in the Bible, has many and widely different meanings;† but the *only* one we can, in accord-

* See page 44.

† The word "world" is used in Scripture to signify—

1, The universal frame of nature, (*i.e.*) the earth and its surrounding atmosphere, sometimes called the heavens, and by the Hebrews very commonly "the first heaven." (John i. 10, with Gen. i. 1.)

ance with the analogy of faith, be put upon it in this passage is, the chosen people of

2, The earth more indefinitely. (Acts xxiv. 5; Matt. iv. 8.)

3, The extent of the Roman empire. (Luke ii. 1.)

4, All earthly things. (1 Cor. vii. 34, and Gal. vi. 14.)

5, Sensual lusts and pleasures, the riches, honours, and dignities of the world. (1 John ii. 15, 16.)

6, Those good and lawful things which God hath provided for the maintenance and comfort of life. (1 Cor. vii. 31.)

7, All the adverse powers of the world used against the saints of God. (John xvi. 38, 1 John v. 4.)

8, The present age or dispensation. (Luke xx. 35, first clause.)

9, The future dispensation, after the dissolution of the present frame. (Luke xx. 35, last clause.)

It is *also* used *metonymically*, (i.e.) for the inhabitants, or some portion of the inhabitants of the world. It is *thus* used to signify—

10, The whole human race. (Rom. v. 12.)

11, Every person indefinitely. (John xviii. 20.)

12, The wicked, unregenerate men, elect or reprobate. (John xv. 18, 19.)

13, The reprobate only. (John xvii. 9.)

14, The Gentiles only. (Rom. xi. 12, 15.)

15, The elect only. (2 Cor. v. 19.)

16, Hyperbolically. (John xii. 19.) And of space. (John xxi. 25.)

God—the *elect* world. It may, however reasonably be asked, why should the elect be called “the world?” The learned and eloquent Pascal has partly answered the question. “There are,” says he, “according to St. Augustine, *two* peoples and *two* worlds scattered abroad over the earth. There is the *world of the children of God*, who form one body, of which Jesus Christ is the King and Head; and there is *the world at enmity with God*, of which the devil is the king and the head. Hence Jesus Christ is called the King of *God’s* world, because he has everywhere his subjects and worshippers. And hence, the devil is also termed in Scripture the prince of this world, and the god of this world, because he has everywhere his agents and his slaves.” This is one reason why the elect are called “the world,”—because they are chosen out of *all* the kindreds of the

world, are scattered over the face of the globe, and are "the world" of saints, as distinct and separated from "the world" of sinners. . . . Of this spiritual world Abel is the type, as Cain is of the carnal world. But another reason why the elect are called "the world" is, because by nature they participate in the corruptions, sinfulness, and infirmities of the world. (See Eph. ii. 2—5; 1 Cor. v. 9—12.) The other passages of Scripture in which the word "world" is, as I conceive, to be understood in this sense, are John iii. 16, 17; iv. 42; vi. 33, 51; xii. 47; 2 Cor. v. 19; 1 John ii. 2.

An example of the *second* class we find in 1 Tim. ii. 3—6: "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator

between God and men, the man Christ Jesus; who gave himself *a ransom for all*. "God will have all men to be saved." "Christ gave himself a ransom for all." How often are these words quoted by Arminian objectors as a triumphant refutation of the soul-comforting doctrine of particular redemption! If, however, these objectors would take the trouble to read the chapter from the beginning, they would see in the right sense of *these three verses* can only be obtained by keeping them in connection with the three *predic- tions*, wherein the Apostle "exhorts" "desires" that "supplications, prayers, intercessions, and giving of thanks, be made for all men;" *i. e.* "For kings, and for all that are in authority," &c. This once shows us in what sense the declaration that God "will have all men to be saved" and that Christ "gave himself a ransom

for all," are to be taken. Namely, that God will have men of *all* the various ranks and conditions of life "to be saved." So that the king need not despair, because God will have kings to be saved; and the beggar need not despair, because God will have beggars to be saved. Eternal love can embrace both a David and a Lazarus. And that Christ "gave himself a ransom," not for any one nation, or any one class of men; not for men of any one time or in any one place; but for men of *all* times and in *all* places—of *all* nations under heaven—of *all* diversities of character and of *all* classes of society. In fact, the sum and substance of the passage is contained in the words of the same Apostle, when, he elsewhere asks, "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also." (Romans iii. 29.) And again, when he declares that in Christ

"there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free." (Col. iii. 11.) Time and space will not allow us to consider the other passages of this class; * but as a help to obtaining the true meaning of them, and indeed of all passages of Scripture which appear dark and perplexing, would earnestly and affectionately recommend a close and prayerful attention to the context.

Hebrews ii. 9, affords an example of the third class. "That he (Christ) by the grace of God should taste death for *every man*." This passage admits of even easier explanation than the former ones; for, if

* They are—John i. 7; xii. 32; (in both these passages the word "men" is printed in italics, to show that it has been inserted by the translators) Romans v. 18; 2 Cor. v. 14; 1 Tim. iv. 10; (the word translated "Saviour" is in the original simply "preserver"); 2 Peter iii. 9.

point of fact, the words "every man" are not to be found in the *original*—which is literally, "That he, by the grace of God, should taste death for *all*;" and who the "*all*" are is evident from the context—
 * For it became him, for whom are all things, and by whom are all things, in bringing *many sons* unto glory, to make the captain of *their* salvation perfect through sufferings. For both he that sanctifieth and *they that are sanctified* are all of one: for which cause he is not ashamed to call them brethren, saying, 'I will declare thy name unto *my brethren*, in the midst of the *Church* will I sing praise unto thee.' " (Heb. ii. 10—12.) What can be clearer than that the "*all*" are all the "*many sons*" whom he was to bring to glory,—all "*they that are sanctified*,"—all his "*brethren*,"—all his "*Church*?"*

* The other passages in which the words "every

their number, but it is fixed
neither be added to nor diminished
we do not know their names, and
every one written in the Book
borne upon the heart of Jesus,
in the foreknowledge of Ad-
diction and fall, and the consoling
of himself and race, gave in
his Son, to be by him "delivered
curse and damnation, and brought
lasting glory as vessels made

man" occur are—John i. 9; 1 Cor
Col. i. 28. The first may be explained
manner as Hebrews ii. 9. The other
explanation.

As it is written, "Whom he did foreknow he did also predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." (Rom. viii. 29, 30.)

They, and they *alone* are the REDEEMED.

O Reader, art *thou* one of this great and blessed company? Canst thou realize *thy* part in the unutterable blessings and privileges of the blood-bought Church of God, and, in the appropriating confidence of faith, say, God is *my* Father, Jesus is *my* Saviour, Heaven is *my* home? Happy, thrice happy soul! The storm may rage around thee, but it cannot ruffle the river of thy peace and joy. The waves of sorrow may toss thee on their stormy bosom, and the darkness of midnight gather over thee,

but thy soul canst lean upon the everlasting arm, and thine eyes can pierce the blackness of the tempest-covered sky, and see by faith, the out-stretched wings of Deity still brooding over thee !

Or art thou but a doubter, fearful and troubled at the thought that perhaps, after all, the blood of Jesus was not shed for thee ? Take comfort, trembling soul ! Although thou canst not say, "My beloved mine and I am his," (Song of Sol. ii. 16) canst thou not say, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God ?" (Psalm xlii. 1.) O then, take comfort ; none ever longed for Jesus who were not loved by Jesus. The worldling has no longing after Jesus ; the hypocrite no fears concerning him. "And it shall be given you ; seek, and ye shall find ; knock, and it shall be open unto you." (Matthew vii. 7.) "Gi

diligence to make your calling and election ~~sure~~ (2 Peter i. 10.) Mark! thou canst not make thy calling sure *from* thy election; thou canst not climb up to heaven and search the records of eternity to see if thy name is written there. But thou canst make thy *calling*, and from *that* thy *election*, sure. For "whom he did predestinate, them (and *them alone*) he called;" if called by grace thou art elect to glory. Oh, then, beloved, still "follow on to know the Lord," and soon the cloudy dawn of trembling *hope* will brighten into the calm morning of *assurance*; till, ere long, thou shalt arrive at the "high eternal noon" of glory; and the clouds and shadows, the sin and sorrow that ever hover round us during our earthly pilgrimage, shall flee away for ever. Then,

Shelter'd in love's eternal arms,
 You'll dread no threat'ning foe,
 Beyond the reach of sin's alarms,
 The source of mortal woe."

THE SAINT'S REDEMPTION.

THE REDEMPTION. There remains one point more to be considered, *viz.* who redeems? and our text supplies us the answer,—the only *true* answer to the question, “Christ hath redeemed us from the curse of the law :” by “BEING MADE CURSE *for us.*”

Our forefathers foresaw men in the ruin of the fall, and were judged with infallible truth that all would all deserve to perish, and all would perish, unless Infinite Wisdom devised a remedy, and Infinite Love provided a remedy, and Infinite Power applied it ; he determined to

Let it ever be remembered that God *might* have left the *whole* of Adam's fallen race, as he did leave the *whole* of the fallen angels, to reap the bitter fruit of their transgression. But, blessed be his name, *he did not* do so ; for he is (as he himself declares) not *only* the Lord God, holy, just, and true, who "will by no means clear the guilty," but he is *also* the "Lord God, gracious and merciful, forgiving iniquity, transgression, and sin."

An everlasting covenant was entered into between the Persons of the adorable Trinity, in wondrous self-involving council. In this, the *only* infallible council that ever met, the Father, the Son, and the Holy Ghost each undertook a certain fixed and definite part in the great and ever-blessed work of securing "the being, new-being, and eternal blessedness" of the elect of Adam's race. And, by virtue of this cove-

THE SAINT'S REDEMPTION.

they are saved from the ruin of the law, delivered from the curse of the law, and called, justified, and at length brought to everlasting glory.

It may be asked, how was this mighty work accomplished? How *could* it be accomplished, if God neither *would* nor *could* mean “clear the guilty?” Reader, this is the great problem to be solved in the redemption of man; a problem which has been magnificently solved by God himself.

In earthly courts, it is well if justice is done on the scales, but in the court of heaven it is not enough. God is not *only* infinitely holy, infinitely just, and infinitely true

done, them without fully and perfectly satisfying his holiness and his justice, without vindicating the majesty of his broken law, was, as I have endeavoured to show, impossible. God *must* be just, and "a God all mercy were a God unjust." God *must* be merciful, and a God all justice were no God of *mercy*. This was the problem: how the infinite penalty which is the inevitable result of sin could be inflicted, and yet, at love's demand, the sinner might be saved. In a word, how infinite justice, holiness, love, and mercy!

God acted under any necessity to save some part of the human race. He *might*, as I have already observed, have left the whole of Adam's fallen children in the same condition in which he *did* leave the fallen hierarchy of heaven, and chosen some other objects on whom to show his mercy and his grace. For it is necessary to a complete display of his divine character that God should manifest his darling attribute of *grace*; but on whom, on to whom it shall be manifested, his sovereign will alone determines. (See Rom. ix. 18-23.)

could be reconciled, and satisfied together. And before one son of Adam could be saved, this problem must be solved. How, then, was it solved? Momentous question! Oh! holy, enlightening, teaching Spirit, guide us into all truth; help us to search all things, yea, even these deep things of God!

Reader, there was only *one* way in which a sinner could be saved,* because there was only *one* Being in the universe mighty enough to undertake the work, or loving enough to go through with it. For the *arch* that *could* save man must be *nerved* with

* Is it any presumption to say that God had, or could devise, no other way? For had *any* lesser sacrifice than the death of his Son been sufficient, it had been unworthy of infinite wisdom not to have adopted it; but as we know that *nothing* less would have sufficed, and also that *God has no second son*, may we not safely arrive at the conclusion that "there remaineth no more (or no other) sacrifice for sins;" and hence the awful certainty that "the lost soul is lost for ever."

almighty power, and the heart that *would* save him must be filled with unquenchable love. Who has such an arm but *He* who knew that there was no man, and wondered that there was no intercessor: therefore *his* arm brought salvation unto him, and his righteousness it sustained him?" (Isa. lix, 16.) Where is there such a heart, but within the bosom of Immanuel?

None but God could solve the problem of redemption: neither the wisdom of ancient or modern times; neither the Eastern Magi nor the philosophers of Greece and Rome;* neither angel nor archangel; neither man nor fiend! No, none but the all-wise God could have solved the problem, and He *has* solved it in the *Gospel*. Yes, beloved reader, the GOSPEL—the free, full, everlasting *Gospel* is the glorious solution!

* As it is written, "The world by wisdom knew not God." (1 Cor. i. 21.)

It shows us that it was solved by means of resources existing in the triune *personalities* of Jehovah.* It tells us how the Second Person in the adorable Trinity, the co-equal, co-eternal Son of God became incarnate, took man's nature into a wondrous indissoluble union with his Divine nature, and thus, being God and man in *ONE Christ*, he was able to span the infinite gulf which sin had fixed between the offended Creator and the offending creature, and to bring them that were "far off,"—miserable wanderers amid the black-

* Mark, this truth affords a striking manifestation not only of the existence of a Trinity, but that *trinity* is essential to the perfection of Jehovah's being. It is a solemn thought, that had God been *one*, in *person* as well as *essence*, man's salvation never could have been accomplished. The salvation of every saved soul is entirely *dependent* upon the existence of a Divine Trinity of Persons in the Godhead. If God were not Trinity, man could not be saved. Happy is it for poor sinners that Socinianism is a hell-horn lie!

ness and the gloom of "death,"—nigh to the Eternal Source of life and happiness; yea, more nigh than the most exalted spirits that bend before His throne. It reveals to us the glorious truth that this all-sufficient, all-compassionate Saviour endured the extremity of the awful penalty of his people's transgressions; fulfilled the law in all its height, and breadth, and spirituality; satisfied the utmost claims of Divine justice on their behalf; and thus brought in an eternal salvation for them. It declares that in all that he did, and all that he suffered, he was viewed by Jehovah as in *the place* of, and as the *substitute* for, his people. All their sins were imputed to Him, and he expiated, yea, he annihilated them by his life of sorrow and his death of shame. (See Isaiah liii. 4—12.) For, though, as man had sinned so man must suffer, and it was as *man* that the Lord

Jesus Christ did suffer ; and hence, in the chapter of Isaiah to which I have just referred, he is spoken of by Jehovah as "*man* of sorrow," and as "*my righteous servant* ;" still, by being in union with the Godhead, the sufferings and death of the human nature were invested with all the efficacy and value of Divinity. The blood shed upon the cross was the blood of the God-man, Jehovah-Jesus ; and therefore as St. Paul calls it (virtually) the blood of God, (see Acts xx. 28,) blood of price and value in his Father's sight. But while he was as *man* that he bore the curse of the law and endured its penalty, it was as *God* that he obeyed it, and by that obedience invested it with an honour and a sanctity far surpassing any that it could possibly have received from man's obedience ; and it is the blending of these two natures, the unitizing of the Divinity and humanity

which constitutes the glory, the value, and the efficacy of his redeeming work.

But, further, while all the aggregated sin of his people was imputed to him, and, by his infinite sacrifice, "put away," and "made an end of" for ever, his perfect obedience and merit is imputed to them; so that, having fulfilled the law in the person of their Divine Substitute, "there is now no condemnation to them that are in Christ Jesus." (Rom. viii. 1.) They stand before God not only freed from guilt, but clothed with the righteousness of Jesus. Yea, those eyes which are as a flame of fire can discover in them neither spot, or wrinkle, or any such thing; for it is written, "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (2 Cor. v. 21.)

And thus the Gospel shows us how God

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be just—how he can vindicate the
authority and majesty of his law—how
he can abide by his determination not to
pardon sin, and yet be the *justifier* of all
who believe in Jesus—of all who are viewed
as righteous by virtue of their covenant rela-
tionship—of all whose infinite offences have
been blotted out with the blood of his
precious sacrifice—of all for whom he has
appointed a Prince and a Saviour, to give
grace and forgiveness of sins." (Act
13:38) O, glorious solution! O, nobil-
ization of Jehovah's character! "God
with Christ, reconciling the (elect) world

; the elect are not guilty. What sin
 ill be laid to the charge of them whom
 Christ hath redeemed, whom God hath
 justified, and whom the Holy Ghost hath
 sanctified? They are no longer guilty,
 for they never were considered by God as
 guilty; being ever viewed as "complete in
 Christ" who was from all eternity their
 precious covenant Head and Representative.
 For their sins were borne by Him; *all*
 their debts were paid by Him. And, if
 we could search the awful book in which
 God records the sins of men; that awful
 book which is bound by his justice and
 sealed by his holiness; that book from
 which (in spite of all that poets say,) no
 ordering angel's tears can blot out a tittle
 a jot; that book from whose solemn page
 the tears of *all* heaven's angelic myriads
 the blood of *all* Adam's race could not
 iterate the record of *one* folly or *one* sin;

you would find the entire catalogue of *their* transgressions crossed over, cancelled, completely blotted out with the great Mediator's blood; yea, that at the bottom of each page Jehovah had written with the same most precious blood, "RECEIVED IN FULL."* So that *now* their safety and

* This great and precious truth is most strikingly and most touchingly illustrated by an anecdote, related in the autobiography of the excellent Charlotte Elizabeth, of a deaf and dumb boy who was for some years under her care, and who was indeed a wondrous monument of the riches, the power, and the sovereignty of God's redeeming grace:—"His sublime idea of the 'red hand' was ever present. He had told me some years before (by the help of the finger alphabet), that when he had lain a good while in the grave, God would call aloud, 'Jack!' and he would start and say, 'Yes, me Jack.' Then he would rise, and see multitudes standing together, and God sitting on a cloud with a very large book in his hand—he called it 'Bible-book'—and would beckon him to stand before him while he opened the book, and looked at the top of the pages, till he came to the name of John B——. In that page, he told me, God had written all his 'bads,' every sin he had ever done; and the page was full. So God would look, and strive to read it, and hold it.

salvation depend not so much on the *mercy* as on the *truth*, the *justice*, and the *faithfulness* of God. For, says the Apostle John, "God is *faithful* and *just* to forgive us our sins, and to cleanse us from all unrighteousness." (1 John i. 9.)

up to the sun for light, but it was all 'No, no, nothing, none.' I asked him in some alarm if he had done no bad? He said yes, much bads; but when he first prayed to Jesus Christ, *he* had taken the book out of God's hand, found the page, and pulling from his palm something which he described as filling up the hole made by the nail, had allowed the wound to bleed a little, passing his hand down the page, so that, as he beautifully said, God could see none of Jack's bads, only Jesus Christ's blood. Nothing being found against him, God would shut the book, and there he would remain standing before him, till the Lord Jesus Christ came, and saying to God, 'MY JACK,' would put his arm round him, draw him aside, and bid him stand with the angels till the rest were judged." Well may the pious and talented narrator add, "I stood amazed, for rarely had the plan of a sinner's ransom, appropriation, and justification, been so perspicuously set forth in the pulpit as here it was by a poor deaf and dumb peasant boy, whose broken language was eked out by signs."—*Personal Recollections*, by Charlotte Elizabeth, p. 327.

There is an *act of oblivion passed in heaven*. Not only are all the sins of the elect *forgiven*, but they are all *forgotten*; yes, *forgotten*! God has forgotten them. Not only are they blotted out of his book of transgressions, but out of the book of his *remembrance*. How often do we hear proud sinners say of one who has injured them, "O, I *forgive* him, but I never can *forget* what he has done." But, blessed be his name, God's ways are not our ways; He has not only forgiven the sins of his people, but he has forgotten them for ever, for this is his solemn declaration; and oh, he cannot and he will not lie, "I *will* forgive their iniquity, and I *will* REMEMBER their sins no more." (Jer. xxxi. 34.) He has cast them all behind his back; they are gone into the land of forgetfulness; they are lost in the infinite ocean of Christ's blood and righteousness, and Satan may

search to all eternity, but he shall never find one *iota* that he can lay to the charge of the weakest, the vilest, and the most sinful member of Christ's blood-bought Church. For, mark! if he could find aught, it must be laid to *Christ's* charge; for, as I have shown, *he* is by *imputation* the bearer and doer of all his people's transgressions; and hence, before Satan can compass the destruction of the meanest and the feeblest saint, he must compass the destruction of the whole Church, both Head and members; yea, he must find sin attaching to him "who knew no sin," and who is "holy, harmless, undefiled;" and he must find a flaw—a fatal flaw—in the work of Him of whom it is written, "He is the ROCK, his *work* is *perfect*." (Deut. xxxii. 4.)

Behold, then, oh timid fearful saint, thy unassailable *security*; and casting away thy God-dishonouring doubts and fears,

THE SAINT'S REDEMPTION.

ice in the *strength* of *thy* salvation.
he CHURCH (mark, I say not th
h of Rome, or the Church of Scot
or the Church of Geneva, or th
h of England, but the *Church* c
t,) is "a glorious church, not havin
or wrinkle, or any such thing." (Eph
) Yea, her dear Lord and Husban
to her, "Thou art *all* fair, my love
is *no* spot in thee." (Sol. Song iv. 7.
oh, if He whose eyes are "as a flam
e" can find no fault in her, I woul
o know who else shall? "Who is h
nderneath? It is Christ that dic

all the day long; we are accounted as sheep for the slaughter.) Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded," (and oh! may the reader be enabled, with the holy boldness of unwavering faith, to reiterate the triumphant language of the Apostle)—"I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate ME from the love of God, which is in Christ Jesus, MY Lord." (Rom. viii. 34—39.) Beloved reader! one word of warning, (and it is no warning against the "dangerous tendency" of a free grace gospel,) though I hope you do not need it, it is this—the doctrine of *substitution* and *imputation*, which I have now endeavoured to set forth, is the foun-

THE SAINT'S REDEMPTION.

and the top-stone of the Gospel of
of God. It is the centre fact on
the truth and stability of the entire
must depend. It is not only the
of a standing or a falling church,
conclusive evidence of the truth or
of every scheme of doctrine, but
fact, the test of spiritual life, the
of a dead or living soul. Where
ieved from the heart, all is *light*—
t of life, and liberty, and love!
is denied, [whether virtually or

frown, and wins for us a Father's smile ; it takes the scourge of vengeance from his hand, and sweetens all our sorrows with the knowledge of his love ; it robs the grave of all its terrors, and changes death from a curse into a blessing ! It is a great redemption, for it found us Satan's slaves—the heirs of sin and sorrow, and the three-fold death—and made us sons of God, and heirs with his dear Son—heirs to the victor's palm, the unfading crown, the Saviour's throne ; it finds us (at best) covered with the “filthy rags” of creature righteousness, and clothes us in the spotless robes of righteousness Divine ! It is a great redemption !

2. It is a *costly* redemption, for it cost the humiliation, sufferings, and death of God's most precious Son ; yea, it was so costly, that as angels gazed upon the dying Saviour, and beheld the intensity

of his sufferings—"the agony and bloody sweat, the cross and passion"—and remembered the dignity of his person as the *Logos*, the Eternal Word, who in the beginning "was with God, and was God"—had it not been for their implicit confidence in the omniscience and omnipotence of Jehovah, a suspicion might well have crossed the minds of those angelic witnesses whether the sacrifice made for fallen man's redemption was not *too* costly. Oh! when we consider that every drop of blood that poured from Immanuel's gaping wounds had Divine value stamped upon it; that every tear he shed may, in a certain sense, be said to have trickled from the heart of God, may we not well exclaim, in mingled wonder and adoring gratitude—It was a costly redemption!

3. It is a *complete* redemption; for, "the offering of Christ once made, is *the* perfect

redemption, propitiation, and satisfaction" for *all* the sins of God's elect, "both original and actual"—for all their sins *before* conversion, and all their sins *after* conversion. So that God can love his redeemed even while they are yet dead in trespasses and sins; (see Eph. ii. 4, 5,) so that God can look upon his redeemed and say, "I have not beheld iniquity in Jacob, neither have I seen perverseness in Israel." (Num. xxiii. 21.) Redemption is as complete as the wisdom, power, and love of Jehovah can make it. Totally unconditional; wholly irrespective of anything *in*, or to be done *by*, the elect; without "if" or "but." The terms in which it is proclaimed are not, "*If* thou wilt return unto me, I *will* redeem thee;" but "I *have* redeemed thee, therefore return unto me!" (Isa. xlv. 22.) It is a complete redemption.

4. It is a *finished* redemption; for, when Jesus bowed his head, and cried "It is finished!" this mightiest work of God was accomplished. The Heavenly Victor's dying cry rose and swelled to heaven, even to his Father's throne; it rolled and thundered till the gloomy vaults of hell re-echoed with the sound; and no opposing voice was raised; ~~it~~ *passed unchallenged* by God, by angels, or by fiends! therefore redemption ~~is~~ *is* a finished work,—there is nothing left for man to *do*—all is *done*! : Yes, reader! (bear with iteration of what redeemed sinners are never tired of repeating,) the work is done, the price is paid, the law is satisfied, God is well-pleased—the Church is safe, yea, every member of it, whether toiling through the wilderness, or yet unborn; every member of it is as *sure* of heaven.

as if he were already there! It is a finished redemption.

“‘It is finished,’ said the Lord,
In his dying minute:
Holy Ghost repeat that word,
Full salvation’s in it.”

5. It is an *eternal* redemption; for, before “the morning stars together shouted over this rising ball,” it was planned, secured, and, in the immutable purpose of Jehovah, stood complete. So that the first saint that entered “Paradise” could, and did, enter by the blood of Jesus—“the Lamb slain (in purpose) from the foundation of the world.” (Rev. xiii. 8.) Thus, to look *back*, we see that redemption takes its rise in *past* eternity; and to look *forward*, the efficacy of the work is contemporaneous with the existence of its Author. Full of cleansing saving power long before sin had infected man’s nature with its

loathsome and incurable leprosy, the grace, the blood, and the righteousness of Jesus shall retain their merit, their freshness, and their all-prevailing power through all eternity *to come* ! And when the heavens shall be rolled together as a scroll, and the earth and all the works thereof shall be burned up, then, believing reader, your adoring eyes

“ Shall see him wear that very flesh

On which *your* guilt was lain ;

His love *intense*, his merit *fresh*,

As though but *newly slain* !”

For thus saith the Lord of Hosts, *thy Redeemer*, the Holy One of Israel, “ Lift up your eyes to the heavens, and look upon the earth beneath ; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner : but *my salvation* shall be FOR EVER, and *my*

righteousness shall NOT be abolished." (Isa. li. 6.) It is an eternal redemption.

6. It is a *glorious* redemption,—glorious in its plan,—glorious in its accomplishment,—glorious in its ends! It at once meets and provides for the necessities of the sinner, and glorifies the character and government of Jehovah. Well may "the angels desire to look into it!" All God's works praise him, indeed, but redemption is the key-note of this universal harmony. In all the operations of his hands, some Divine perfection of God's nature is displayed; but in redemption all these scattered rays are brought into a focus—there all the attributes of Deity harmonize and culminate together. It is a glorious redemption!

"O, love beyond conception great,
That drew the great and glorious plan,
Where all Divine perfections meet,
To reconcile rebellious man!"

Astonish'd angels stoop to gaze,
While mercy o'er the guilty reigns

“Yes ! Mercy reigns, and Justice
In Christ they both harmonious
He paid to Justice all her due,
And now he fills the mercy-seat.

“Such are the wonders of our God
And the amazing depths of grace
To save from wrath's avenging rod
The chosen sons of Adam's race

SO GREAT—SO COSTLY—SO COMPLETE—
SO FINISHED—SO ETERNAL—
SO GLORIOUS IS THE SAINT'S REIGN



